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All perfect praise is due to Allaah; I testify that there is none worthy of worship except Allaah and that Muhammad is His Slave and Messenger; may Allaah send salutations upon him and exalt his mention, as well as that of his family and all his companions.

Our talk today is about a great deed of the heart which is the foundation for all other deeds - it is concerning the love of Allaah. If the relationship between love, fear and hope is to be likened to a bird, then love is the head of the bird while fear and hope are its two wings. A slave of Allaah heads towards Him by means of his love, fear and hope.

Love is the rank for which people compete; they long to learn about what it entails and they yearn to attain it; it is the provision for the hearts; the food of the souls; the joy of people's lives; the illumination of their minds; the foremost objective in life and the essence of existence.

Love of Allaah is life itself, and to be deprived of it entails a terrible death; it is the light without which one would sail in a sea of darkness; it is the cure without which one's heart will be overwhelmed by a multitude of diseases; it is the joy without which one will remain in permanent grief; it is the essence of faith and deeds, without which they become like a soulless body.

It is the means without which people will never reach their destination nor attain their place in Paradise; it is the means with which people reach their beloved (i.e., Allaah). I swear by Allaah that if people can achieve this honour in both this life and the Hereafter, then they have attained the true joy and happiness.

We are talking about the love of Allaah for His slave, which is in itself a great bounty that only those who know the names and attributes of Allaah will realise the value of and appreciate fully.

Signs indicating Allaah's love of His slave:

- Ñ Caring for him since childhood; instilling faith in his heart; enlightening his mind; choosing him to be amongst those who are beloved to Him; busying him with worship by occupying his tongue with His mention and his limbs in acts of obedience to Him. Therefore, Allaah makes such a person perform all that which pleases Him and shun all that which displeases Him. Allaah facilitates matters for him without him needing the assistance of others in any way and so his only concern becomes how to attain the love of Allaah.
- Ñ Kindness towards him by enabling him to perform the best deeds and act in the finest manner.
- Ñ Instilling acceptance in people's hearts for him; people therefore become inclined towards him and praise him, as in the narration of *Abu Hurayrah*, may Allaah be pleased with him, who reported that the Prophet *sallallaahu 'alayhi wa sallam* said: *"When Allaah loves a slave, He calls out to Jibreel and says: 'I love so-and-so, so love him'. Then Jibreel loves him. After that, he (i.e., Jibreel) announces to the inhabitants of heavens that: 'Allaah loves so-and-so, so love him'; then the inhabitants of the heavens (i.e., the angels) also love him and they then make the people on earth love him too."* [Al-Bukhaari & Muslim]
- Ñ Afflicting him with trials, as in the narration of *Anas*, may Allaah be pleased with him, that the Prophet *sallallaahu 'alayhi wa sallam*, said: *"The more one is afflicted the more he is rewarded and when Allaah loves a people He afflicts them, so whoever is content will gain the pleasure of Allaah and whoever is discontent will get the wrath of Allaah."* Allaah afflicts people with trials so that He may thereby eradicate their sins and free their hearts from being concerned with this life, because Allaah wishes that His slaves busy themselves with nothing except Him; and thus when a slave is afflicted, he finds no time to busy himself with the concerns of this life. Allaah afflicts His slaves in order to witness real sacrifice on their part, as He says:

وانبلونكم حتى نعلم المجاهدين منكم والصابرين ونبلوا أخباركم

which means: *"And We will surely test you until We make evident those who strive among you [for the cause of Allaah] and the patient, and We will test your affairs."* [Muhammad: 31] This trial and affliction will be in proportion to the strength of faith that the slave has in his heart, as well as the amount of love that Allaah has for His slave. *Sa'd ibn Abi Waqqas*, may Allaah be pleased with him, once asked the Prophet *sallallaahu 'alayhi wa sallam*: "O Messenger of Allaah! Which people face the sternest trials?" He *sallallaahu 'alayhi wa sallam* answered: *"Those who face the sternest trials and hardships are the Prophets, then those who are nearest to them (in terms of faith). Moreover, people will be tested according to the strength of their faith."* [At-Tirmithi]

- Ñ Taking his soul whilst he is performing a righteous deed, as the Prophet *sallallaahu 'alayhi wa sallam* said: *"When Allaah loves a slave, 'Assalahu."* So people asked:

“What does ‘Assalahu mean?” He sallallaahu ‘alayhi wa sallam replied: *“He (i.e., Allaah) enables him to perform a righteous deed just before his death, so that all those around him and his neighbours become pleased with him.”* [Ahmad & Al-Haakim]

Signs indicating a slave's love of Allaah:

Love is something that is hidden, it exists in the heart and therefore anyone can claim to have it; Allaah informs us about the Jews and the Christians:

وقالت اليهود والنصارى نحن أبناء الله وأحباؤه قل فلم يعذبكم بذنوبكم بل أنتم بشرٌ ممن خلق

which means: *“But the Jews and the Christians say: ‘We are the children of Allaah and His beloved.’ Say: ‘Then why does He punish you for your sins?’ Rather, you are human beings from among those He has created...”* [Al-Maa’idah: 18] Love is easy to claim but difficult to prove. One should not allow himself to be deceived by the thoughts which Satan brings to his mind, making him think that he loves Allaah; a person should first test himself by means of practical indicators in order to ascertain his claim, because love is just like a tree which bears fruit; so the love in one's heart will reflect on his limbs as an indicator of its existence, just as smoke is an indicator of fire. There are many such signs, such as:

Ñ Loving to meet Allaah, because one always longs to meet his beloved, always mentions him and never forgets him. When will we meet Allaah? This will happen three times: The first will be at the time of death; the second will be on the Day of Resurrection and the third will be in Paradise. The fact that the first meeting will be at the time of death does not mean that one should supplicate to Allaah for Him to take his soul, rather, what it should mean is that when death does arrive, the righteous slave rejoices, because he will be next to his Lord and receive reward and blessings from Him, as Allaah says:

إن المتقين في جنات ونهر * في مقعد صدق عند مليك مقتدر

which means: *“Indeed, the righteous will be among gardens and rivers, In a seat of honour near a Sovereign, Perfect in Ability.”* [Al-Qamar: 54-55] Allaah knows that His righteous slaves love and long to meet Him, and thus He informs them that they will indeed meet Him by saying:

من كان يرجو لقاء الله فإن أجل الله لآت

which means: *“Whoever should hope for the meeting with Allaah – indeed, the term of [i.e., decreed by] Allaah is coming...”* [Al-‘Ankaboot: 5]

Ñ Enjoying being alone while supplicating to Allaah, reciting the *Qur'aan*, and praying optional night prayers while taking advantage of the calmness of the night and the absence of obstructions; and this is the very lowest level of love, because one who enjoys sleeping or talking to others more than supplicating at night is not truthful in his claim to love to Allaah. The more love that one has for his beloved, the more he enjoys obeying and serving him. The Prophet *sallallaahu 'alayhi wa sallam* said: *"From among the things of this life, women and perfume were made dear to my heart, but the delight of my eyes lie in prayer."* [An-Nasaa'i] The delight of the eyes are, as *Imaam Ibn Al-Qayyim*, may Allaah have mercy upon him, said, of a higher rank than loving worldly things such as women and perfume. The Prophet *sallallaahu 'alayhi wa sallam* informed us that the delight of the eyes are those things that bring about real tranquillity and joy, and in his case, it was when he would pray, which was his connection with his Lord. He whose delight of the eyes in this life lies in prayer, will have the delight of his eyes lie in being close to Allaah in the Hereafter in addition to the support of Allaah for him during this life.

One who obeys Allaah due to love will do so easily and willingly, in contrast to he who feels that it is a heavy burden on his back. Those who are sincere and who truly love Allaah are obedient to him; they obey Him as easily as water runs down from the top of a hill. Such people's souls delight in obeying Him.

How can we explain the hardship that one faces during certain acts, such as waking up to pray the optional night prayers or the *Fajr* prayer? Does this perceived hardship mean that the slave does not love Allaah? We must know that reaching the state in which a slave worships Allaah with ease cannot be accomplished at the very first attempt or act of worship; rather, it is vital that one trains himself, struggles and sacrifices. This is why the joy and pleasure of worship only occurs after one perseveres and exhausts himself in it. When he does this with sincerity, he eventually reaches the level of being able to worship Allaah with ease and pleasure. This is why some of the righteous *Salaf*, may Allaah have mercy upon them, would say: *"We struggled for twenty years with our optional night prayers, but enjoyed them for the rest of our lives."* One fluctuates between enjoying them and finding them difficult until he reaches the level of totally enjoying his worship.

Thus, It becomes evident that striving to worship Allaah consists of various ranks and the one who comprehends this will be able to reach the highest of them, which would then make worshipping Allaah very easy for him. One who reaches this level hates to waste any time; indeed, he finds this abhorrent and very painful, and such feelings can only be achieved by having love of Allaah. This is why those who have reached this level suffer when they become sick, but they do not suffer due to their sickness; rather, they suffer due to the fact that they have been prevented from worshipping in the manner that they have become accustomed to. This is why Allaah has blessed such people with the reward that the Prophet *sallallaahu 'alayhi wa sallam* informed us of when he said: *"When a slave becomes sick or is travelling, he receives the same reward*

that he would receive for all the righteous deeds that he is used to performing whilst at his residence.”

Ñ Persevering through hardships. Endurance is a necessary characteristic of the one who loves Allaah; it is the means to distinguish true and sincere love from false claims, because one who endures and perseveres through hardships for the sake of his beloved will thereby prove his truthfulness and sincerity. Many people despair and become discontent whenever they are tested by Allaah and afflicted with hardship, which reflects the falsity of their claim to love Allaah. Allaah commands the most beloved to Him to endure and persevere when He says:

واصبر وما صبرك إلا بالله ولا تحزن عليهم ولا تك في ضيق مما يمكرون

which means: *“And be patient, [O Muhammad], and your patience is not but through Allaah. And do not grieve over them and do not be in distress over what they conspire.”* [An - Nahl: 127]

Ñ Not favouring anything that is dear to one over one's beloved, as the Prophet sallallaahu ‘alayhi wa sallam said: *“None of you will be a true believer until I am more beloved to him than all others.”* ‘Umar, may Allaah be pleased with him, heard this and replied: *“O Messenger of Allaah! You are dearer to me than everyone except myself.”* The Prophet sallallaahu ‘alayhi wa sallam said: *“No! (you will not truly believe) until I am more beloved to you than your own self.”* So he, may Allaah be pleased with him, said: *“Now you are more beloved to me than myself.”* Upon hearing this, the Prophet sallallaahu ‘alayhi wa sallam said: *“Now O ‘Umar! (i.e., now you have achieved true belief).”* One should not give preference to anyone or anything over Allaah or His messenger, be it his parents, children or desires. The one who favours anything or anyone over Allaah is sick - hearted while the one who favours Allaah over everything else has fought his desires and will be consistent in worship. Therefore, if one sins, that does not necessarily mean that he does not love Allaah, but it does mean that his love is not perfect, because he who has no love for Allaah at all in his heart is a disbeliever, as in the narration in the book of Imaam Al - Bukhaari, may Allaah have mercy upon him, where An - Nu’aymaan, may Allaah be pleased with him, was brought to the Prophet sallallaahu ‘alayhi wa sallam drunk, so he sallallaahu ‘alayhi wa sallam applied the legal punishment for consuming intoxicants on him; while this was happening, a man in the gathering cursed him, to which the Prophet sallallaahu ‘alayhi wa sallam replied: *“Do not curse him, for he loves Allaah and His Messenger.”* This means that love was present in his heart, but it had decreased due him sinning. Also, it is known that penal laws expiate sins.

Ñ Desiring to mention Allaah, whereby the persons tongue never tires from His mention, nor does his heart ever feel burdened by it. One who loves Allaah desires to worship Him and mention His name. Allaah Has commanded us to mention Him, even in the most terrifying and dangerous situations, when He says:

يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا واذكروا الله كثيراً

which means: *“O you who have believed! When you encounter a company [from the enemy forces], stand firm and remember Allaah much...”* [Al-Anfaal: 45] Another proof of a person's love of Allaah is when he mentions His name as soon as he wakes up and just before going to sleep – and this reflects the importance of maintaining and memorising these particular supplications.

Ñ Crying when remembering Allaah in isolation. Allaah says:

إنما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيماناً وعلى ربهم يتوكلون

which means: *“The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.”* [Al-Anfaal: 2]

Ñ Becoming enraged when the limits of Allaah are violated, or when people slight His prohibitions. Therefore, those who love Allaah the most will always try to stop such prohibitions from being committed.

Ñ Loving the Words of Allaah (i.e., the *Qur’aan*). If one wishes to know how much he loves Allaah, let him analyse how much he loves the *Qur’aan* and how much he enjoys reciting, listening to and pondering over it.

Ñ Regretting acts of worship that one failed to perform, or time that has passed without him mentioning Allaah. Those who truly love Allaah are keener to mention and worship Allaah than they are to protect their wealth from being squandered or stolen.

Ñ Belittling the acts of worship that one has performed and considering them insufficient and insignificant, as well as fearing that one did not perform them correctly and in a manner that would be befitting to his beloved. This is why we ask for Allaah's forgiveness immediately after concluding our prayers and after pilgrimage. Allaah says:

الذين يؤتون ما آتوا وقلوبهم وجلّة

which means: *“And they [are the true believers] who give what they have while their hearts are fearful because they will be returning to their Lord.”* [Al-Mu’minoos: 60]

What are the means of instigating the love of Allaah in oneself?

Ñ Reciting the *Qur’aan* whilst pondering upon its meanings. Allaah says:

كتاب أنزلناه إليك مبارك ليدبروا آياته وليتذكر أولو الألباب

which means: “[*This is*] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.” [Saad: 29] Pondering upon its meanings and having a heart that reacts to such recitation is the objective of reciting the Qur’aan. Huthayfah, may Allaah be pleased with him, reported: “I offered the optional night prayer with the Prophet sallallaahu ‘alayhi wa sallam one night. Within it, he began reciting Chapter Al-Baqarah; I thought that he would bow after reciting one-hundred verses of it, but he continued reciting. Then, I thought that he would perhaps recite the whole Chapter in a Rak’ah, but he continued reciting (after the Chapter had ended) by reciting Chapter An-Nisaa’. Then, I thought perhaps he would bow upon completing the Chapter; he then began reciting (Chapter) Aal-`Imraan, and his recitation was unhurried. [During his recitation] when he recited verses that mention to the Glory of Allaah, he glorified Him (by saying Subhaan-Allaah – (i.e., ‘My Lord, the Supreme, is far removed from every imperfection’)); when he recited the verses that mention supplication, he would supplicate; when he recited the verses that mention seeking refuge in the Lord, he would seek refuge with Him. [Muslim] Reciting the Qur’aan while reflecting upon its meanings increases the love of Allaah in one’s heart, as well as making him feel hope, fear, contentment and gratitude; it also makes one increase in his reliance upon Him and causes one to repent sincerely to Him. Moreover, it is a means of shunning dispraised qualities that lead to the ruin of one’s heart.

Ñ Performing optional acts of worship is another means for one to achieve the lofty rank of loving Allaah. Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah sallallaahu ‘alayhi wa sallam said: “Allaah the Exalted has said: ‘I will declare war against he who shows hostility to any pious worshipper of Mine; and the most beloved thing with which My slave draws closer to Me is what I have enjoined upon him; and My slave continues to draw closer to Me through the performance of optional deeds (e.g., prayers and other acts of worship which are additional to those which are obligatory) until I love him. When I love him I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes and his leg with which he walks; and if he asks (something) of Me, I (will certainly) give it to him, and if he asks My protection (or refuge), then I will protect him.’” [Al-Bukhaari]. This narration clarifies that Allaah’s love of a slave is attained by the slave doing two things: Performing obligatory acts of worship; and drawing close to Allaah by performing optional acts of worship in addition to the obligatory acts. When one becomes beloved by Allaah, this love pre-occupies him and keeps him away from everything except that which would please his beloved; in fact, such a person would not even have time to think about such matters.

One might argue that most Muslims do indeed perform optional acts of worship, but they also commit sins and have shortcomings regarding their obligatory acts. We say that this is true, but the solution for them is not to abandon their optional acts; rather, they should maintain them because they make up for the shortcomings in their obligatory acts. However, they must work on improving themselves and maintain and increase whatever obligatory acts they are currently performing. The narration

mentioned above indicates how great the rank of prayer is in Islaam; and the highest in rank after the obligatory prayers are the optional night prayers. Almost every obligatory act of worship has a corresponding optional one that can be performed, so if one falls short in any of them, he can find a way to compensate for the shortage, but this does not mean that one should busy himself with optional acts of worship whilst neglecting the obligatory ones.

Ñ Favouring Allaah over one's desires, especially when the desires are intense. There are two indicators of this in the slave: One is when he does what pleases Allaah, even if it entails doing what he dislikes, and the other is when he hates what Allaah hates, even if this entails shunning something he loves. One should struggle against himself in this matter in order to reach the exalted rank of love. *Imaam Ibn Al-Qayyim*, may Allaah have mercy upon him, said: *“Allaah tests the slave by making him crave to fulfil his desires in order that he may then struggle and sacrifice to overcome this for the sake of his beloved (i.e., Allaah) which then becomes a means preventing him from following his desires.”* One only gives up something that he desires for something that is more desirable or dearer to him.

Why are the righteous higher in rank than the angels? The answer is because the angels do not have any desires, nor do they follow their lusts; they are by their nature obedient to Allaah; they praise and glorify Him, never becoming burdened or tired by it; but as for man, he has to struggle against his lusts and desires which may divert him and make him give up his mentioning and obedience of Allaah. So, when man disobeys himself and resists his desires, he becomes better and higher in rank than the angels. It is for the very same reason that some women of this world are superior to those of Paradise - due to their voluntary sacrifice and struggle.

Ñ Thinking about the kindness and bounties of Allaah. People by their nature love those who are kind to them and hate those who are evil or cause them harm. It is an undeniable fact that there is none kinder than Allaah; this is proved by the fact that the slave of Allaah alternates from one favour of Allaah to another - for the entire duration of his life. Being able to breathe is just one example of His great favours, but man does not give it its due importance; some people have calculated how many breaths man makes in a single day and found that it is an average of twenty four thousand! If this is only one favour, then what about all the other favours of Allaah? Allaah says:

وإن تعدوا نعمة الله لا تحصوها

which means: *“...And if you should count the favour [i.e., blessings] of Allaah, you could not enumerate them...”* [Ibraaheem: 34] This is not to mention the harm that Allaah protects man from, as He says:

له معقبات من بين يديه ومن خلفه يحفظونه من أمر الله

which means: *“For him [i.e., each person] are successive [angels] before and behind*

him who protect him by the decree of Allaah...” [Ar-Ra’d: 11] Allaah grants His favours despite the shortcomings of man. Allaah tolerates man's evil and provides for him regardless of that; indeed it is enough that Allaah provides for those who attribute a son to Him.

- Ñ Having a heart that acknowledges and is attentive of the names and attributes of Allaah, as well as knowing their implications. One who knows the names and attributes of Allaah and their implications will undoubtedly love Allaah and it is only the devout that have such knowledge – these are the people who truly love Allaah. The more one learns about the qualities and attributes of Allaah, the more Allaah becomes glorified in his heart, which in turn leads to him increasing in his love for Allaah. Nobody could ever thank Allaah or praise Him appropriately. The Prophet *sallallaahu ‘alayhi wa sallam* was the most knowledgeable of Allaah; he also loved Allaah the most – more than all of mankind – yet one of his supplications was: *“I am not capable of enumerating Your praise - You are as You have lauded Yourself.”* If the slave was to ponder upon just one of the attributes of Allaah, it would cause him to totally and comprehensively love Allaah; if this is the case then how would it be if he were to ponder upon all His names and attributes? Moreover, man's knowledge of Allaah consists only of what he knows via the texts from the *Qur’aan* and the *Sunnah*, so how much more would man love Allaah if he were to see him in Paradise? People's love of Allaah differs according to how much knowledge they have of Him; and this is why the scholars love Allaah the most - because they are, of course, the most knowledgeable of Him. This love is materialised by believing in and affirming these names and attributes as mentioned in the Islaamic texts, not negating them, not altering their meaning, not resembling them to any of Allaah's creation and not negating their meanings.
- Ñ Humbling oneself before Allaah and acknowledging one's dire need of Him. Submitting to Allaah and admitting one's guilt to Him makes one worthy of the support of Allaah. The hearts that love Allaah the most are those that are the most humble and submissive before Allaah, because this is the essence of servitude.
- Ñ Calling upon Allaah during the times which He descends, in a way which befits His Majesty, and reciting His words during such times, as well as repenting to Him and asking His forgiveness and pardon. Allaah says:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

which means: *“Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.”* [As-Sajdah: 16]

Qualities that Allaah loves:

Ñ Allaah says:

وأحسنوا إن الله يحب المحسنين

which means: “...*And do good; indeed, Allaah loves the doers of good...*” [Al-Baqarah: 195] The slave of Allaah rushes towards doing good because this entitles him to the love of Allaah.

Ñ Allaah says:

إن الله يحب التوابين ويحب المتطهرين

which means: “...*Indeed, Allaah loves those who are constantly repentant and loves those who purify themselves.*” [Al-Baqarah: 222] This refers to inward as well as outward purity.

Ñ Allaah says:

والله يحب الصابرين

which means: “...*And Allaah loves the steadfast.*” [Aal ‘Imraan: 146]

Ñ Allaah says:

إن الله يحب المتوكلين

which means: “...*Indeed Allaah loves those who rely [upon Him].*” [Aal ‘Imraan: 159]

Ñ Allaah says:

يا أيها الذين آمنوا من يرتد منكم عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه أذلة على المؤمنين أعزة على الكافرين يجاهدون في سبيل الله ولا يخافون لومة لائم

which means: “O you who have believed! Whoever of you should revert from his religion – Allaah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers; powerful against the disbelievers; they strive in the cause of Allaah and do not fear the blame of a critic...” [Al-Maa’idah: 54]

Ñ Allaah Has informed us that He loves the pious as well as those who are honourable and fair with their families; he also loves those who shoulder responsibilities or positions of authority justly. Additionally, Allaah loves those who fight for His sake and are united in this.

Ñ Sa`d ibn Abi Waqqaas, may Allaah be pleased with him, reported that: "The Messenger of Allaah sallallaahu ‘alayhi wa sallam said: “*Allaah loves a slave who is*

pious, free of all wants and inconspicuous (in performing good deeds).” [Muslim]. Being free of all wants is a result of being content with what Allaah has provided, and such a person would never ask anything of people, nor would he be seeking high positions; such a person would be far too busy devoting himself to worshipping Allaah and focusing on his own shortcomings.

Ñ `Amr ibn Shu`ayb, may Allaah have mercy upon him, on the authority of his father and grandfather, reported: *"The Messenger of Allaah sallallaahu `alayhi wa sallam said: "Allaah loves to see the signs of His bounties on his slave."* [At-Tirmithi] This should however be done without exaggeration, showing off, or being stingy if one is in a position where he needs to spend.

Ñ Abu Idrees Al-Khawlaani, may Allaah have mercy upon him, reported: *"I once entered the Grand Mosque in Damascus where I happened to catch sight of a young man who had bright teeth (i.e., he was always smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu`aath ibn Jabal, may Allaah be pleased with him. The next day, I hastened to the mosque and found that he had arrived there before me and was busy in prayer. I waited until he finished, and then approached him from the front, greeted him with Salaam, and then said to him: 'I swear by Allaah that I love you.' So he asked: 'For the sake of Allaah?' I replied: 'Yes, for the sake of Allaah.' He again asked me: 'Is it for Allaah's sake?' I replied: 'Yes, it is for Allaah's sake.' Then he took hold of my cloak, drew me to himself, and said: 'Rejoice! I heard the Messenger of Allaah sallallaahu `alayhi wa sallam saying: "Allaah the Exalted says: My love is for those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake."* [Maalik]

Ñ `Aa'ishah, may Allaah be pleased with her, reported: *"The Messenger of Allaah, sallallaahu `alayhi wa sallam appointed a man in charge of an army unit who would also lead them in prayer; he always concluded his recitation with chapter Al-Ikhlaas, (which means): "Say [O Muhammad sallallaahu `alayhi wa sallam]: 'He is Allaah, [the] One. Allaah As-Samad [Allaah, the Self-Sufficient]. He begets not, nor was He begotten. And there is none equal or comparable to Him.'"* [Al-Ikhlaas:1-4] Upon the return of the unit to Al-Madeenah, they mentioned this to the Messenger of Allaah sallallaahu `alayhi wa sallam, who said: *"Ask him why he does so?"* He was asked and his reply was: *"This chapter mentions some attributes of Allaah, the Gracious, and so I love to recite it."* When the Messenger of Allaah sallallaahu `alayhi wa sallam heard this, he said to his people: *"Tell him that Allaah loves him."* [Al-Bukhaari & Muslim]

Ñ The Prophet sallallaahu `alayhi wa sallam was asked who were the most beloved to Allaah and he answered: *"Those who benefit others the most, and the dearest deed (to Allaah) is the happiness that a Muslim brings to the heart of his fellow Muslim."*

Ñ The Prophet sallallaahu `alayhi wa sallam was asked about the most beloved of the slaves of Allaah, to which he sallallaahu `alayhi wa sallam answered: *"Those who are best in manners."* [At-Tabaraani]

Ñ Allaah loves those who are easy on others when buying, selling and during disputes.



Love of Allah محبة الله

